

هل عقيدة التثليث وحي إلهي ؟ باللغة الإنجليزية

Is the TRINITY DOCTRINE Divinely Inspired?

By: M. A. C. Cave

Is the Trinity Doctrine Divinely Inspired?

Notes from the Author:

(1) Quotations from the Bible are taken from the Revised Standard Version (RSV) copied from the original languages being the version set forth (King James Version) A.D. 1611, revised A.D. 1881 – 1885 and A.D. 1901, and revised A.D. 1946 – 1952, and second edition of the New Testament A.D. 1971, published by Wm. Collins Sons & Co., Ltd. for Canadian Bible Society. 1835 Yonge St., Toronto 7, Ontario, Canada. Other Versions are sufficiently indicated.

(2) The Qur'anic quotations are taken from "THE HOLY QURA'AN", by ABDULLAH YUSUF ALI, (English Translation of the Meanings and Commentary, Revised & Edited by The Presidency of Islamic Researches, IFTA, Call and Guidance, King Fahad Holy Qur'an Printing Complex, Kingdom of Saudi Arabia).

(3) (Pbuh) is an abbreviation of "peace be upon him" which had been a usual salutation used by all the Prophets of Allah (God). It is therefore used as a salutation of respect to be accorded to every prophet when his name is mentioned similarly, (Pbut) which means "peace be upon them" is also used when two or more names of prophets are mentioned.

DEDICATION

I dedicate this humble research work to God for bestowing wisdom on me, to my wife, Nenet, a loving helpmate to me with a willing heart, a caring mother to our children. She is a virtuous woman and a God-fearing. And to all my children for their enthusiasm and support, to my kith and kins for their loyalty,

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and in memory of my parents who suffered much on my weaknesses upon weaknesses, yet showered on me their affection and tolerance.

Finally I dedicate it to all my bosom friends and acquaintances for their kind words of encouragement and uncompromising support to publish this book.

*M. A. C. Cave
15 August 1996*

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My sincere thanks to all well-wishers who provided and helped me in this work with technical details in all fairness. My sincere gratitude to all those who worked diligently and sincerely in bringing out this publication.

May the Almighty God, in His infinite Mercy shower His blessings on all of them. Amen

M. A. C. Cave

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The Gospel in (John 8:40) of the Bible, Jesus (Pbuh) says:

*"But now you seek to kill me, a MAN
who has told you the truth, which
I have heard of God."*

Allah (God) says in (Surah "Al-'Imran", 3:59) of the Qur'an:

*The similitude of Jesus before Allah
Is as that of Adam; He (God) created
Him (Adam) from dust, then said
to him: "Be", and he was.*

The reality of the Oneness of God and the nature and role of Jesus (Pbuh), according to the Scriptures:

*Scrapping the concept of God Incarnate and
the Trinity does not discredit Jesus but
places God in His elevated, unique, exalted
and unparalleled position as the only
true Deity worthy of worship.
Jesus Christ is not God but a great Prophet
and Messenger of God!*

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Is the Trinity Doctrine Divinely Inspired?

PREFACE

This publication, "*Is the TRINITY DOCTRINE Divinely Inspired?*", should serve as food for thought to every right minded person and the followers of Modern Christianity. The concept of the *Trinity* has baffled every Christian denomination. Although Mr. M. A. C. Cave was a Christian who believed in the Trinity before, when he carried-out his research into the origin of this doctrine, he discovered to his utter amazement that it was a later development conceived and engineered by various Christian writers and thinkers.

Mr. M. A. C. Cave builds up evidence that the Trinity is nothing but a man- made doctrine that falls short of being a revelation from God. Subsequently, this tailor-made doctrine lost its angularity on account of built-in contradictions and proved thorny on the side of Christian hierarchy in general and the clergy in particular who are trying to prop it up.

It is unacceptable on the part of the right thinking person to hold to this dogma inspite of all its flaws. Man being rational, he should be more critical of issues of spiritual aspect which are vital to his life. He should attempt to peep into others religious scriptures around for a convincing truth. And, he should not let himself be a victim of complacency and blindfaith as in the past. Try to reflect on the verses of the Scriptures:

I appeal to the reader to examine this book with an unbiased mind and open heart to the truth because this is the only way that may lead to the right decision that shapes one's life in this world and the world to come.

INTRODUCTION

Nothing offends more the Christians than to cast doubt about the doctrine of the Trinity, the fountainhead of their faith. Since I grew up as a Christian, I know by heart that it will surely injure a devout follower of Christianity something he Knew as true. But to lend a blind eye when I know better is far from righteousness since I am bound by the God's Commandments to guide those misled by the false doctrine. It is a basic right of every individual to know the truth that will lead him to the right path.

It is an established fact, that man was created a rational being, hence, he possess the capacity of reason. Associated with it, man have always the inclination to seek for the truth. Therefore, as an individual, he is expected to reason out things objectively in all his words and actions to reach his goal. Further, he is complimented with the freedom of choice to enable him to adjust in a civilized society. It is equally true that no one has the right to force him to accept even the truth. Nevertheless, it is a kind of arrogance and obstinacy for a rational being to reject the truth. Men of principle does not only uphold the TRUTH, even a bitter truth, but also are ready to defend that truth under any circumstance up to the extent of sacrificing their own lives.

The Trinity is so deep-rooted among the Christians that seldom could one consider the implications of the 'three-in-one God. Although its orgin is from the pagan belief majority of them never question the veracity of such doctrine being

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unaware that it is man-made and not of God breathed. The Trinity doctrine declares:

"The Father is God, the Son is God, the Holy Spirit is God and together, not exclusively, they from one God. The Trinity is co-eternal, without beginning or end, and co-equal."⁽¹⁾

Jesus (Pbuh), is considered by the Trinitarians as having two natures-human and divine. He is believed to be the Son of God and full God as being the second person of the Godhead of the Trinity doctrine.

However, in this book, readers will discover that some revealed truths have been deliberately perverted by the Christian thinkers, scribes, theologians, writers, evangelists and the churches in order to substantiate their claim of the Trinity doctrine as *"divinely inspired"*. Before long, Prophet Jeremiah (Pbuh) warned the people about the corruption made in the revelation by those who teach the religion of God. He says:

"How can you say, 'We are wise, and the law of the LORD is with us'? But, behold, the false pen of the scribes has made it into a lie." (Jeremiah 8:8, the Bible)

As regards to the false concept of worship, Prophet Jesus (Pbuh) repeated to us the warning given by Prophet Isaiah (Pbuh), but the people are indeed heedless. He says:

"This people honours me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men." (Matthew 15:8, the Bible).

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My decision to embark on this venture sprang out of my quest for truth about the concept of the Trinity. The research was not only confined to the Scriptures, but also to treatise and articles of religious scholars. Some of their works proved sensational and received approval from Christian denominations.

The research was undertaken with an open mind in view of my previous belief in the Trinity doctrine. In fact, the idea originated to look for tangible evidence to prove its authenticity, and not the way around, bearing in mind that it had its origin from God. Further, in order to be objective I have used reference material that I could lay my hands on.

Indeed, it was a soul-searching effort on my part to weigh the evidences as they kept piling. Unfortunately, as the research progressed, the doctrine of the Trinity passed on to generations as the *ultimate truth* became moribund. Had the result been in its favor, it would have illuminated my heart. However, to my dismay, I found it to be wrong. This man-made doctrine was coined by people to serve their selfish and vested interests. Thus, all the previous claims turned out to be absolutely false. The Trinity doctrine is not only against the teachings of the prophets of God but also is an insult to human intellect because it is contrary to reason and nowhere to be found in the Bible.

Finally, the bitter truth is that it demolishes the Trinity and Incarnation doctrines together with all related beliefs. To worship God according to His revealed Guidance is to reject them downright.

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Scrapping the concept of God Incarnate and the Trinity does not discredit Jesus but places God in His elevated, unique, exalted and unparalleled position as the only true Deity worthy of worship. Jesus Christ is not God but a great Prophet and Messenger of God!

I beckon 'one and all' to look for truth in my work which could open the hearts of those longing for salvation.

"Our God! Through this piece of work we have strived to convey the correct meaning of Your Message to mankind. Our Lord shower Your blessings and guide them to the Truth. Wherever we have gone wrong, please forgive us and protect the people from our shortcomings." Amen

SPECIAL Media REPORTS FROM U.K.

SHOCKS SURVEY OF ANGLICAN BISHOPS

Shock Waves rolled all over England and the Christian World when a report in the *DAILY NEWS* of the U.K. under the caption: "*Shock Survey of Anglican Bishops*," reported that more than half of England's Anglican Bishops agrees that: "*Christians are not Obligated to Believe that Jesus Christ was God*". The poll conducted of 31 of England's 39 Bishops, deny Jesus' DIVINITY and RESURRECTION thus rending two of the most fundamental Christian doctrines completely void. They attribute these age-old concepts to inaccuracies in the Bible. (2)

NOT GOD – BUT "GOD'S SUPREME AGENT"

The report further states that 19 of the 31 Bishops agree that: "*It was Sufficient to Regard Jesus as 'God's Supreme Agent'*". (3)

**THUS, MORE THAN HALF OF ENGLAND'S
ANGLICAN BISHOPS ABSOLVED THEMSELVES FROM
BLASHMEY AND REGARDED... JESUS
- AS ONLY A MESSENGER.**

BISHOPS JENKINS SLAMS CHRISTIAN FUNDAMENTAL DOCTRINES

In an interview to London's Weekend Television religious programme "CREDO",- the newly appointed Bishop of

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Durban – the Rev. Professor David Jenkins, who is the fourth high – ranking Bishop in the Church of England – directed his attack at the shaky base on which the entire structure of Christianity stands. The most fundamental Christian doctrines of Jesus' *DIVINITY* and *RESURRECTION* were slammed by the Bishop, expressing that the events in Jesus's early mission: *"Were not Strictly True but were Added to the Story of Jesus by the Early Christians to Express their Faith in Him as a Messiah"*. (4)

This concept about God and Jesus (Pbuh) is shared by all the apostles, early Christians, ancient and modern day Christian scholar, thinkers, writers and even the ordinary Christian. Jesus (Pbuh) says in (Matthew 4:10, The Bible):

" . . . for it is written, "You shall worship the Lord your God and Him only shall you serve."

In (John 17:3, Bible) he says: *"And this is eternal life, that they know thee the only true God, and Jesus Christi whom thou hast sent."*

Again he says in (John 20:17, The Bible): *" . . . I am ascending to my Father and your Father, to my God and your God."*

Are these statements not clear? Wherefrom Jesus (Pbuh) came to be accepted as God?

Now here comes, the Billion Dollar Question: *"Is The TRINITY DOCTRINE Divinely Inspired?"*

THE CHRISTIANS

Close to a billion people around the world continue to believe and practice the doctrine of the *Trinity* while twofold of them, if not more, reject it outright on the ground that it is not biblical but also fallacious, baseless, senseless, repugnant and contrary to reason.

According to Bamber Gascoigne, in his book "*The Christians*": For the first fifty years of what we now call the Christian Era, not a word survives in any document about Christ or his followers. During the next fifty years, the Christians themselves wrote down most of the books that now make up the New Testament. But still not a word, with one small exception, from any outside writer. And then, in the second century, Roman authors began to comment: ⁽⁵⁾

"There is a group, hated for their abominations, called Christians by the people. Christus, from whom the name comes, suffered the extreme penalty during the reign of Tiberius at the hands of one of our officials, Pontius Pilate." (Tacitus)

"The Christians are a class of men given to a new and wicked superstition." (Suetonius)

"The poor wretches have convinced themselves that they are going to be immortal and live for all time, by worshipping the crucified sophist and living under his laws. Therefore, they despise the things of this world, and consider them common property. They receive these doctrine by tradition, without any definite evidence. So if any charlatan or trickster comes among them, he quickly acquires wealth by imposing upon these simple folk." (Lucian)

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Nevertheless, Christianity flourished and became one big religion, but the teachings of Modern Christianity as we know it today, is different from what was taught by Jesus (Pbuh) to his disciples. The different doctrines of Christianity like the *Trinity* was a later development. Its inception began during the reign of Emperor Constantine the Great at (Nicaea) and later developed into a full blown dogma at the time of Emperor Theodosius in 381 C.E. What a strange! Since then, Christianity has multiplied into many different sects and it is difficult now to recognize the true Christian faith. But whatever it is, in the present context, none is close to the original teachings of the prophets. They based their teachings on the Bible which is subject to continues revision.

God alone knows when Christians will be able to produce the correct (authentic) copy of their Scripture (Bible).

One wonders, at the number of versions of the Bible in circulation today. Each one is different from the other, yet, each claims to be the original version. They have acquired a taste to declare to the world that theirs is divinely inspired. Their ready reference is in (II Timothy 3:1, The Bible), which says: "*All scripture is inspired by God...*" But what the Christians do not understand is that, "substantially, the contents of their Bibles are not Scriptures but only stories, accounts, events and traditions." The problem become more complex when we come to know that some versions of the Bible contain more books than the others. The *Orthodox Version* (OVC), contain 86 books; the *Charismatic Version* (CV), contain 76 books; the *Roman Catholic Version* (RCV), contain 73 books and all the *Protestant versions*, contain 66

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books including the *New World Translation* of the Holy Scripture [1984] (NW), used by the Jehovah's Witnesses and other versions like the *King James* [1611 – 1942] (KJ), *American Standard* [1901 – 1944] (AS), *Revised Standard* [1971] Second Edition (RS) *Jerusalem Bible* [1966] (JB), *Good News Bible – Today's English Version* [1976] (TEV), *The Holy Bible* (1954: as printed in 1956), *Ronald A. Knox* (Kx), *New International Version* (NIV), and countless other versions.

Moreover, how about the allegations of the distinguished Revisers of the Bible of the *Revised Standard Version* (RS), Revised Edition of 1952 and for the New Testament, Second Edition of 1971, by Wm. Collins Sons & Co. Ltd, published for Canadian Bible Society, which says in its Preface: (1) "*Yet the King James Version have grave defects..... these defects are so many and so serious as to call for revision of the English translation.*" (2) "*The king James Version of the New Testament was based upon a Greek text that was marred by mistakes*" How about the charges of the *Jehovah's Witnesses* in their *Awake* publication of September 1951 which states: "*The Bible has 50,000 error!*"

And, how about if I say that contrary to our beliefs "*none of the four Gospel writers were original disciples of Jesus (Pbuh).*" In (Luke 6:14-16 and Mark 3:17, *The Bible*), we find the names of the twelve disciples appointed by Jesus (Pbuh). While the names of *Matthew and John* are included, the names of *Mark, Luke and Paul* are not mentioned.

However, from the following quotations, you will discover that the two Gospels attributed to Matthew and John respectively,

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were written by third persons. Read the reproductions of the verse in (Matt. 9:9, The Bible):

"As Jesus passed on from there, he saw a man called Matthew sitting at the tax office and he said to him, 'Follow me.' And he rose and followed him."

And in (John 21:23, The Bible):

"This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true."

In the first instance, the writer merely narrated what had transpired between Jesus (Pbuh) and the man Matthew, while in the second instance, it is obvious that the pronoun "We" stands as the writer.

Let us now reflect on what the two Christian Scholars say about the making of the Bible:

"A copyist would sometimes put in not what was in the text, but what he taught out to be in it. He would trust a fickle memory, or he would make the text accord with the views of the School to which he belonged. In addition to the versions and quotations from the Christian Fathers, nearly four thousand Greek MSS (Manuscript) of the Testament, were known to exist. As a result the variety of reading is considerable." (6)

"Thus Gospels were produced which clearly reflected the conception of the practical needs of the community for which

they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not suit the writer's purpose." (7)

THE TRINITY DOCTRINE

The Trinity doctrine is considered to be one God in three Persons. Each of them is said to be without beginning having existed for eternity. Each is said to be Almighty, neither greater nor lesser than the others; each is said to be a complete God in every sense of the word which includes God's attributes and all are equal in time, position, power and knowledge. This doctrine forms the core and pillar of the Christian faith advocated by almost all the Christian denominations. However, the Trinity doctrine is not divinely inspired, but a man-made dogma coined by the Christians during the last quarter of the 4th century. In fact, it was the outcome of the Council of Constantinople in 381 C.E. which agreed to place the Holy Spirit in the same stature as God and Jesus Christ.

The Encyclopedia Britannic states that: The concept of the unity of essence (homoousia) of the divine Logos with God the Father ensured the complete divinity of Jesus Christ. The mystery of the person of Jesus Christ could be grasped in the formula: two natures in one person.....Not being derived primarily from abstract teaching, it rather changes within the liturgy in ever new forms and in countless hymns of worship – as in the words of the Easter liturgy:

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"The king of the heavens appeared on earth out of kindness to man and it was with men that he associated. For he took his flesh from a pure virgin and he came forth from her, in that he accepted it. One is the Son, two-fold in essence, but not in person. Therefore in announcing him as in truth perfect God and perfect man, we confess Christ our God." (8)

The Athanasian Creed states:

"There is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty co-eternal...The Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods but one God...For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods, or three Lords." (9)

The Orthodox definition of the Christian Trinity and Athanasian Creed: *"The doctrine of the Trinity states that the Father is God, the Son is God, the Holy Spirit is God and together, not exclusively, they form one God. The Trinity is co-eternal, without beginning or end, and co-equal."* (10)

The Roman Catholic Church states: *The Trinity is the term employed to signify the central doctrine of the Christian religion While the Greek Orthodox Church, calls the Trinity, "the fundamental doctrine of Christianity even saying: Christians are those who accept Christ as God."* In the book *"Our Orthodox Christian Faith"*, the same church declares: *"God is triune. . .*

The Father is totally God. The Son is totally God. The Holy Spirit is totally God." ⁽¹¹⁾

HOW THE TRINITY DEVELOPED INTO A CHRISTIAN DOCTRINE

Persecution of the Christians and the suppression of the early Church under the Roman emperors which began in the first century, ended with the coming into power of Constantine the Great at the Milvian Bridge in 312 C.E. Consequently, through conversion to Christianity special favors were offered to the people in the form of political, military and social gains. As a result, thousands of non-Christians joined the Church and enabled Constantine to wield great power over the Church affairs.

It was during the reign of Constantine that the idea of Jesus Christ as co-equal to God, the Father began to gain momentum. Yet, Trinity was not an established doctrine at that time. The idea of a triune god stirred great controversy within the Church as still many clergy and laymen did not accept the position of Christ as God. ⁽¹²⁾

This disagreement reached the level of confrontation between Bishop Alexander of Alexandria, Egypt and his presbyter Arius. Bishop Alexander taught that Jesus was equal to God but not Arius. So at a synod held at Alexandria in 321 C.E., Arius was deposed and excommunicated. ⁽¹³⁾

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Arius, though in institutional disfavor, still had much support outside Egypt. Many of the important bishops, such as the learned historian Eusebius of Palestinian Caesarea and his powerful namesake, Eusebius, Bishop of Nicomedia, theologically agree with Arius: *Jesus Christ is not God.* ⁽¹⁴⁾

The sustained controversy disturbed Constantine and in order to legitimize his position, he invited all bishops of the Christian Church to Nicaea (which is now in Asia Minor) in May 325 C.E. Thus, the Council of Nicaea began to settle the dispute concerning the relationship between God and His son. Constantine, who was in charge of the proceedings, exercised his political power to bring to bear the bishops to accept his theological position. The creed signed by 218 bishops was clearly anti-Arian. In other words, the Creed of Nicaea endorsed the Son as co-equal to God. Two hundred eighteen of the bishops signed this creed, although it was actually the work of a minority. ⁽¹⁵⁾

The *Encyclopedia Britannica* summarizes the proceedings of the Council of Nicaea as follows:

The Council of *Nicaea* met on May 20, 325. Constantine himself presiding, actively guiding the discussion, and personally proposed (no doubt on *Ossius'* prompting) the crucial formula expressing the relation of Christ to God in the creed issued by the council, "*of one substance with the Father.*" Over-awed by the emperor, the bishops, with two exceptions only, signed the creed, many of them against their inclination.

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Constantine regarded the decision of Nicaea as divinely inspired. As long as he lived no one dared openly to challenge the Creed of Nicaea; but the expected concord did not follow.

(16)

The Creed of Nicaea

We believe in one God the Father All-sovereign, maker to all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made, things in heaven and things on the earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens, is coming to judge living and dead.

And in the Holy Spirit,

And those that say 'There was when he was not,' and, 'Before he was begotten he was not,' and that, 'He came into being from what-is-not; or those that allege, that the son of God is 'Of another substance or essence'

Or 'created,'

Or, 'changeable'

Or 'alterable,'

These the Catholic and Apostolic Church anathematizes.

"The 'Nicaea' Creed

Bettenson explains the Nicene Creed as follows:

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[It was] found in Epiphanius, *Ancoratus*, 118, C.A.D. 374, and extracted by scholars, almost word for word, from the Catechetical Lectures of S. Cyril of Jerusalem; read and approved at Chalcedon, 451, as the creed of '(the 318 fathers who met at Nicaea and that of) the 150 who met at a later time' (i.e., at Constantinopolitan, 381). Hence often called the Constantinopolitan or Nicaeno-Constantinopolitan Creed, and thought by many to be a revision of the creed of Jerusalem held by Cyril.

We believe in one God the Father All-sovereign, maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all ages, Light of Light, true God of true God, begotten not made, of one substance with the father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was made flesh of the Holy Spirit and the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sitteth on the right hand of the Father, and cometh again with glory to judge living and dead, of whose kingdom there shall be no end:

And in the Holy Spirit, the Lord and the Life-giver, that proceedeth from the Father, who with Father and Son is worshipped together and glorified together, who spake through the prophets:

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In one holy Catholic and Apostolic Church:

We acknowledge one baptism unto remission of sins. We look for a resurrection of the dead, and the life of the age to come. ⁽¹⁷⁾

Though the Council of bishops accepted the *Creed of Nicaea* there was no mention of the Trinity.

The controversy over the nature of Jesus continued for several decades. In the year 381 C.E. a second ecumenical council met in Constantinople.⁽¹⁸⁾ This council adopted the *Nicene Creed* stating that Jesus and God were co-equal, co-eternal and the deity of the Holy Spirit. The doctrine of the Trinity came to be formally established as the cornerstone of Christian faith for the next fifteen centuries.

Note: Like the "Lords Prayer" (Matt. 6:9-13, The Bible), all Roman Catholics are required to memorize the "Nicene Creed" which they include in their prayers.

Emperor Theodosius made belief in Christianity a matter of imperial command:

"It is Our Will all the peoples We rule shall practise that religion which the divine Peter the Apostle transmitted to the Romans.

We shall believe in the single Deity of the Father, the Son, and the Holy Spirit, under the concept of equal majesty and of the Holy Trinity.

We command that those persons who follow this rule shall embrace the name of Catholic Christians. The rest,

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however, whom We adjudge demented and insane, shall sustain the infamy of heretical dogmas, their meeting place shall not receive the name of churches and they shall be smitten first by divine vengeance and secondly by the retribution of Our own initiative. We shall assume in accordance with divine judgment."⁽¹⁹⁾

Subsequently, the doctrine of the veneration of Mary as the "mother of God" and "bearer of God" was also formulated at the *Second Council of Constantinople* (553 C.E.) and the title of "Eternal Virgin" was added. "In the prayers and hymns of the Orthodox Church the name of the mother of God is invoked as often as in the name of Christ and the Holy Trinity"...." In the Roman Catholic doctrine, Mary, the mother of God, was identified with the figure of the divine Wisdom. The process of deifying the mother of God went a step further here, in that Mary is treated like a divine hypostasis (substance). the figure of heavenly Wisdom."⁽²⁰⁾

FACTORS THAT INFLUENCED THE TRINITY DOCTRINE

The factors that influenced the formulation of the Trinity Doctrine was summarized by the *Watchtower and Bible Tract Society of Pennsylvania*, 1989, in what may be regarded as precursor of the Trinity doctrine:

Throughout the ancient world, as far back as Babylonia, the worship of pagan gods grouped in triplets were common. This

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practice was also prevalent before, during and after Christ in Egypt, Greece and Rome. After the death of the apostles, such pagan beliefs began to invade Christianity.

Historian Will Durant observed: "*Christianity did not destroy paganism; it adopted it....From Egypt came the ideas of a divine trinity.*" And in the book of Egyptian Religion, Siegfried Morenz notes:

The Trinity was a major preoccupation of Egyptian theologians . . . Three gods are combined and treated as single being, addressed in the singular. In this way the spiritual force of Egyptian religion shows direct link with Christian theology."

Thus, in Alexandria, Egypt's churchmen of the late third and early fourth centuries, such as *Athanasius*, reflected this influence as they formulated ideas that led to Trinity. Their own influence spread, so much that *Morenz* considers "*Alexandria theology as the intermediary between the Egyptian religious heritage and Christianity.*"

In the *Encyclopaedia of Religion and Ethics*, James Hasting wrote: "*In Indian religion, e.g., we meet the Trinitarian group of Braham, Siva, and Visnu; in Egyptian religion, the Trinitarian group of Osiris, Isis, and Hourus . . . Nor is it only in historical religions that we find God viewed as a Trinity. One recalls in particular the new-Platonic view of the Supreme or Ultimate Reality.*" Which is "*triadically represented.*"

The New Schaff-Herzog Encyclopedia of Religious Knowledge shows the influence of this Greek philosophy: "*The doctrines of the Logos and the Trinity received their shape from*

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Greek Fathers, who. . . were much influenced, directly or indirectly, by the Platonic philosophy. . . That errors and corruptions crept into the Church from this source cannot be denied."

The Church of the First Three Centuries says:

"The doctrine of the Trinity was of gradual and comparatively late formation; ... it had its origin in a source entirely foreign from that of the Jewish and Christian Scriptures;. . . it grew up, and was grafted in Christianity, through the hands of the Platonizing Fathers." (21)

Sculptures of gods with three faces were found in several parts of the world (e.g., *Kampuchea*, [Triune Buddhist godhead, c. 12th century C.E.]; *Italy*, [Trinity, c. 15th century C.E.]; *Norway*, [Trinity (Father, Son, Holy spirit), c.13th century C.E.]; *France*, [Trinity, c. 14th century C.E.]; *Germany*, [Trinity, c.19th century C.E.]; *India*, [Triune Hindu godhead, c. 7th century C.E.]; *S.Falmyra*, (Triad of moon god, Lord of Heavens, sun god, c.1st century C.E.); *Babylon*, [Triad of , Ishtar, Sin Shamash, 2nd millennium B.C.E.] and *Egypt*, [Triad of Horus, Osiris, Isis, 2nd millennium B.C.E.]).(22)

JUSTIFICATION OF THE TRINITY

BY THE TRINITARIANS

Giants of Christendom, in an attempt to rescue the Trinity, tried all available means to justify the doctrine. However, after exhausting all known logics and human reasons, failed miserably and declared it to be a "MYSTERY". The following are some of statements given by head of the Churches, eminent Christian Theologians and known writers who came boldly to defend it with temerity:

"The most Holy Trinity is a mystery in the strictest sense of the word. For reason alone cannot prove the existence of a Truine God, Revelation teaches it. And even after the existence of the mystery has been revealed to us, it remains impossible for the human intellect to grasp how the Three Persons have put one Divine Nature." (23)

Catholic scholars *karl Rahner* and *Herbert Vorgimler* stated in their Theological Dictionary: *"The Trinity is a mystery . . . in the strict sense . . ., which could not be known without revelation, and even after revelation cannot become wholly intelligible."*

"A dogma so mysterious presupposes a Divine revelation."
(The Catholic Encyclopedia)

"God is one, and God is three. Since there is nothing like this in creation, we cannot understand it, but only accept it."
(Monsignor Eugene Clark)

"We know that it is a very profound mystery, which we don't begin to understand." (Cardinal John O'Connor)

"The inscrutable mystery of God the Trinity." (Pope John Paul II) (24)

THE TRINITY DOCTRINE WAS NOT TAUGHT BY THE EARLY CHRISTIANS

The expression "*God the Father*", "*God the Son*" and "*God the Holy Spirit*" is not *only* synonymous to Christianity but the core of Christian belief.

However, this belief considered as the fountainhead of the Christian religion was not known or advocated by Jesus (Pbuh) or the early Christians. The Apostolic Fathers and those of the succeeding generations up to the last quarter of the 4th century C.E. never have thought of a triune God. They believed in One Omnificent, Omnipotent, Omniscient and Transcendent Creator Who alone is to be worshipped.

The following authentic reports taken from different Christian authorities speak for themselves:

"The formulation 'one God in three Persons' was not solidly established into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. Among the Apostolic Fathers there had been nothing even remotely approaching such a mentality or perspective." (25)

The doctrine of the Trinity was coined by the Christians about three hundred years after Jesus. The four Canonical Gospels, written between 70 and 115 C.E., contain no reference to the Trinity. Even St. Paul, who imported many foreign ideas into Christianity, knew nothing of the Triune God. The *New Catholic Encyclopaedia* 4(bearing the *Nihil Obstat* and

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Imprimature, indicating official approval) admits that the doctrine of the Trinity was unknown to the early Christians and that it was formulated in the last quarter of the 4th century:

"If is difficult, in the second half of the 20th century to offer a clear, objective, and straightforward account of the revelation, doctrinal evaluation, and theological elaboration of the mystery of the Trinity. Trinitarian discussion, Roman Catholic as well as other, presents a somewhat unsteady silhouette.

Two things have happened. There is the recognition on the part exegetes and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century. It was only then that what might be called the definitive Trinitarian dogma 'one God in three persons' became thoroughly assimilated into Christian life and thought." (26)

"At first the Christian faith was not Trinitarian . . . It was not so in the apostolic and sub-apostolic ages, as reflected in the (New Testament) and other early Christian writings." (Encyclopaedia of Religion and Ethics)

"The early Christians, however, did not at first think of applying the (Trinity) idea to their own faith. They paid their devotions to God the Father and to Jesus Christ, the Son of God,

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and they recognized the . . . Holy Spirit; but there was no thought of these three being an actual Trinity, co-equal and united in One." (The Paganism in Our Christianity) (27)

DOES THE BIBLE TEACH THE TRINITY DOCTRINE?

While the Bible is preached and believed as the Word of God, it does not contain the celebrated doctrine of the Trinity. If this Trinity doctrine were true, it should be clearly presented in the Bible because we need to know God and the way to worship Him.

Not anyone among the prophets of God from Adam down to Jesus (Pbut), had the concept of the Trinity or a Triune God. No one of the messengers of God spoke any veiled statement to that effect or is there any reference either in the Old or New Testaments of the Bible confirming of such doctrine. It is, therefore, strange that neither Jesus (Pbuh) nor his disciples speak about the Trinity in the Bible. On the contrary, Jesus (pbuh) says: *"The Lord our God, the Lord is one. . . "* (Mark 12:29, The Bible). And according to St. Paul: *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know."* (Acts 2:22, The Bible)

The above verses speak for themselves. Why should one bother over a doctrine full of confusion when Christian

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scholars of the highest eminence are unable to interpret or explain it intelligibly?

Jesus (Pbuh) has rightfully prophesied this kind of problem in (Matthew 15:8-9, The Bible): *"This people honours me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men."*

In addition, it was followed by St. Paul in (2 Timothy 4:3-4, The Bible): *"For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths."*

Further we also read in (Titus 2:26, The Bible): *"They profess to know God, but they deny him by their deeds; they are detestable, disobedient, unfit for any good deed."*

In the midst of this dilemma, great minds among the Christians exhausted all known logic to lend credence to the doctrine of Trinity but failed miserably and subsequently declared it to be a *mystery*. However, the worship of Almighty God cannot be compromised. He wants man to worship Him alone according to His Divine Guidance. Being Himself Just, it follows that His justice demands that His Message must be clear and simple in form. Its teachings, as a whole, must be devoid of any flaw, superstition and confusion. It must be an absolute truth that can always withstand the challenge of any kind of knowledge including human discoveries in the field of science. Since the Trinity doctrine is a "mystery" by itself, as

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such, it cannot be regarded as divinely breathed. The Bible says: *"For God is not a God of confusion but of peace."* (1 Corinthians 14:33, The Bible)

About the Hebrew Scripture

The Encyclopedia of Religion admits:

"Theologians today are in agreement that the Hebrew Bible does not contain a doctrine of the Trinity". And the New Catholic Encyclopedia also says: "The doctrine of the Holy Trinity is not taught in the Old Testament."

Similarly, in his book *The Triune God*, Jesuit Edmund Fortman admits: *"The Old Testament . . . tells us nothing explicitly or by necessary implication of a Triune God who is Father, Son and Holy Spirit. . . There is no evidence that any sacred writer ever suspected the existence of a (Trinity) within the Godhead. . . Even to see in (the "Old Testament") suggestions or foreshadowings or 'veiled signs' of the trinity of persons, is to go beyond the words and intent of the sacred writers."* (28)

About the Greek Scripture

The Encyclopedia of Religion says: *"Theologians agree that the New Testament also does not contain" an explicit doctrine of the Trinity.*

Jesuit Forman states: *"The New Testament writers . . . give us no formal or formulated doctrine of the Trinity, no explicit teaching that in one God there are three co-equal divine persons Nowhere do we find any trinitarian doctrine of three distinct subjects of divine life and activity in the same Godhead."*

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The New International Dictionary of New Testament Theology similarly states: "*The (New Testament) does not contain the developed doctrine of the Trinity. 'The Bible lacks the expressed declaration that the Father, the Son and the Holy Spirit are of equal essence.'* [said Protestant theologian Karl Barth] "

"Historian Arthur Weigall Notes: 'Jesus Christ never mentioned such a phenomenon, and nowhere in the New Testament does the word 'Trinity' appear. The idea was only adopted by the Church three hundred years after the death of our Lord.' 'Paganism in Our Christianity' (29)

REJECTION OF THE TRINITY DOCTRINE

BY MODERN CHRISTIANS

Many Modern Christian Theologians toe the line of the established of the Churches. The latest and most prominent of them is the new Bishop of Durban, Bishop David Jenkins, Professor of Theology and Religious Studies at Leeds University, says that some of the events in Jesus' early mission: "*WERE NOT STRICTLY TRUE BUT WERE ADDED TO THE STORY OF JESUS BY THE EARLY CHRISTIANS TO EXPRESS THEIR FAITH IN HIM AS A MESSIAH.*" (30)

Prof. John Hick says: "*What the orthodoxy developed as the two natures of Jesus, divine and human coinhering in the one historical Jesus Christ remains a form of words without assignable meanings.*" He further says: "*For to say, without explanation, that the historical Jesus of Nazareth was also God*

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is as devoid of meaning as to say that this circle drawn with a pencil on paper is also a square. Such a locution has to be given semantic content: and in the case of the language of incarnation every content thus far suggested has had to be repudiated." He went on to suggest that the divine incarnation is a mythological idea. Again he said: "I am using the term 'myth' in the following sense. "a myth is a story which is told but which is not literally true, or an idea or image which is applied to someone or something but which does not literally apply." "That Jesus was God the Son incarnate is not literally true, since it has no literal meaning, but it is an application to Jesus of a mythical concept whose function is analogous to that of the notion of divine sonship ascribed in ancient world to a king." (31)

The words of Victor Paul Wierwille in his book: *"Jesus Christ is not God"*: *"I am saying that Jesus Christ is not God, but the Son of God. They are not "co-eternal, without beginning or end, and co-equal." Jesus Christ was not literally with God in the beginning; neither does he have all the assets of God."* (32)

Victor Paul Wierwille's empathic comment: *"Before closing, let me bare my soul. To say that Jesus Christ is not God does not in my mind degrade the importance and significance of Jesus Christ in any way. It simply elevates God, the Father of our Lord Jesus Christ, to His unique, exalted and unparalleled position. He alone is God."* (33)

I believe that Jesus (Pbuh) was created by God; that he was the "Messiah" (anointed) and a Messenger of God; that he was the word of God conveyed to Mary and a spirit from Him. I do not accept him as God or the God Incarnate, Son of God nor

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God the Son. God and Jesus (Pbuh) are distinct and separate beings. God is the Creator and Jesus (Pbuh) was the created being. They are of different substances and unequal in time, power, knowledge and position.

The numerous categorical statements of Jesus and those of the previous prophets of God (Pbut), found in the Bible nullify both the concepts of the "GOD INCARNATE" and the "TRINITY DOCTRINE". Whatever is contrary to my statements is nothing but hearsay made by individuals who need to substantiate their claims. The evidence they have on hand are at best interpolations that have crept into the original Gospel of Jesus (pbuh) and earlier messages of God. "Jesus (Pbuh) is not God but only a great prophet and messenger of God."

TEACHING OF THE PROPHETS OF GOD

Strangely, none of the prophets before or after Jesus (Pbuh) taught the doctrine of the Trinity. Rather, they proclaimed the Oneness of God. God alone is transcendent. He is the Almighty and Creator of everything seen and unseen and has no sharer, partner or associate, family, offspring or helper in His Godhead. He alone is the Cherisher and the Sustainer of the entire creation. The following constitute the teachings of the prophets of God:

Prophet Moses (pbuh) says: *"Now I know that the LORD is greater than all gods, because he delivered the people from under the hands of the Egyptians..."* (Exodus 18:11, The Bible)

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"The LORD our God, is one LORD, and you shall love the LORD your God with all your heart, and with all your soul, and with all your might." And these words which I command you this day shall be upon your hearts; and shall teach them diligently to your children., and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9, The Bible)

"Take heed to yourselves, lest you forget the covenant of the LORD your God, which he made with you, and make a graven image in the form of anything which the Lord your God has forbidden you. For the Lord your God is a devouring fire, a jealous God." (Deut. 45:23, The Bible)

The same concept of God is corroborated by Jesus (Pbuh). (Mark 12:29, The Bible) "... The Lord our God, is one LORD ..." Both prophets (All the prophets peace be upon them) emphatically stressed the point that their LORD and our LORD is One God. It is also noteworthy, that there is nothing in their statements which indicate that either of them shared the Godhead."

"There is none holy like the LORD, there is none besides thee; there is no rock like our God." (1 Samuel 2:2, The Bible)

Prophet David (Pbuh) says in Psalms of the Bible: *"Let them know that thou alone, whose name is the LORD, art the Most High over all the earth." (Verse 83:18) "Bless the LORD, O my soul! O LORD my God, thou art very great!" (Verse 104:1);*

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"He is the LORD our God." (Verse 105:7); "The LORD is God and He has given light" (verse 118:27); "Thou art my God, and I will give thanks to thee." (Verse 118:28);

Prophet Solomon (Pbuh) says: *"The fear of the LORD is the beginning of wisdom and the knowledge of the Holy One is insight." (Proverbs 9:10, The Bible)*

The following words were commonly attributed to Prophet Solomon (Pbuh): *"Fear God, and keep His commandments; for this is the whole duty of man." (Ecclesiastes 12:13, The Bible)*

Prophet Isaiah (Pbuh) says: *"The LORD is the Everlasting God, the Creator of the ends of the earth..." (Isaiah 40:28, The Bible)*

Definetely, only the Creator is God, Who created everything (the whole universe and its contents) thousands of years ago before the advent of Jesus (Pbuh). Jesus himself was created by God and so the Holy Spirit. In fact, there was no Trinity until it was formulated by men in the third century C.E.

". . . You shall worship the Lord your God and Him only shall you serve." Jesus (Pbuh) asserted that no one is worthy to be worshipped except God alone.
(Matthew 4:10 and Luke 4:8, The Bible)

Prophet Jesus (Pbuh) says: *"And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou has sent." (John 17:3, The Bible)*

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The above statements of Jesus (Pbuh) prove that there is only one Divine person "Thee only true God" and that he knew nothing of the Trinity. Besides, Jesus (Pbuh) laid no claim to Godhood, for he referred to a Being "Thee" as the only true God and himself only a messenger of God, i.e., "Jesus Christ whom Thou has sent".

St. Paul was aware about the existence of the Trinity. He says: *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst. . ."* (Acts 2:22, The Bible)

"For although there may be so-called gods in heaven, or on earth – as indeed there are many "gods" and many "lords" – yet for us there is one God, the Father, from whom are all things and for whom we exist. . ." (1 Corinthians 8:5-6, The Bible)

Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we submit to Allah." (Al-Baqarah, 2:136, the Qura'n)

We sent Noah to his people. He said: "O my people! Worship Allah! Ye have no other god but Him. I fear for you the Punishment of a dreadful Day!" (Al-'Araf, 7:59, The Qur'an)

And Abraham enjoined upon his sons and so did Jacob: "O my sons! Allah hath chosen the Faith for you; then die not except in the state of submission (to Allah). (Al-Baqarah, 2:132, The Qur'an)

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Abraham was not a Jew nor yet a Christian; but he was Upright, and bowed his will to Allah's Will (which is Islam). And he joined not gods with Allah. (Al-I'mran, 3:67, The Qur'an)

Were ye witnesses when Death appeared before Jacob? Behold, he said to his sons; "What will ye worship after me?" They said: "We shall worship thy God and the God of thy fathers, of Abraham, Ismail and Isaac,- The One (True) God; to Him do we submit." (Al-Baqarah, 2:133, The Qura'n)

To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: "O my people! Worship Allah!" (Al-A'raf, 7:65, The Qur'an)

To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! Worship Allah; ye have no other god but Him. . . " (Al-A'raf, 7:73, The Qur'an)

To the Madyan people We sent Shu'ab, of the own brethren: he said: "O my people! Worship Allah; ye have no other god but Him..." (Al-A'raf, 7:85, The Qur'an)

Aaron had already, before this said to them: "O my people! Ye are being tested in this: For verily your Lord is (Allah) Most Gracious: so follow me and obey my command." (Ta-Ha, 20:90, The Qur'an)

And (remember) Job, when he cried to his Lord: "Truly distress has seized me, but Thou art the Most Merciful of those that are Merciful." (Al-Anbiyaa, 21:83, The Qur'an)

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We gave knowledge to David and Solomon; and they both said: "Praise be to Allah, Who has favoured us above many of His servants who believe!" (An-Naml, 27:15, The Qur'an)

And to Solomon was David's heir. He said: "O ye people! We have been taught the speech of Birds, and we have been given of everything this indeed Grace manifest (from Allah)." (An-Naml, 27:16, The Qur'an)

And (remember) Zakariya, When he cried to his Lord: "O my Lord! Leave me not without offspring, though Thou art the best of inheritors. So We listened to him; And We granted him Yehya (John): We cured his wife's (barrenness) for him. . . " (Al-Anbiyaa, 21:89-90, The Qur'an)

Prophet Jesus (Pbuh) says: "It is Allah Who is my Lord and your Lord: then worship Him. This is a Way that is straight." (Al-'Imran, 3:51, The Qur'an)

When Prophet Muhammad (Pbuh) was asked by someone what act he should do to enter Paradise, he says: "You should worship Allah, associating nothing with Him..." (Al-Bukhari – Sayings of Prophet Muhammad [Pbuh])

Prophet Muhammad (Pbuh), says: "If anyone testifies that none has the right to be worshipped but Allah, the Alone, Who has no partners that Muhammad is His Messenger and Jesus is Allah's Messenger and His Word which He bestowed on Mary and a Soul from Him and that the Paradise is true and the Hell is true, Allah will admit him into Paradise with the deeds which

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he has done even if those deeds were few." (Al-Bukhari – Sayings of Prophet Muhammad [Pbuh])

In another authentic Hadith of Prophet Muhammad (Pbuh), he says: *"He who dies knowing there is no god but Allah, enters Paradise."* (Al-Bukhari – Sayings of Prophet Muhammad [Pbuh])

Ibn 'Abbas reported that Prophet Muhammad (Pbuh) said: *"I want to teach you something. Obey Allah, and He will look after you. Safeguard His commandments, and He will ever be with you (as your protector). When you must ask, ask Allah alone; when you must seek help, seek help from Allah alone. Remember, if all of mankind joined to help you, they could only help you to the extent that Allah has already decreed; and if all of mankind joined to harm you, they could not harm you except to the extent that Allah has already decreed for you."* (Tirmidhi – Sayings of Prophet Muhammad [Pbuh])

In another sayings of Prophet Muhammad (Pbuh): *"Allah will not punish people for their sins except in the case of one who is disobedient, defiant, and rebellious against Allah and who refuses to believe that there is no God but Allah."* (Sayings of Prophet Muhammad [Pbuh]) ⁽³⁴⁾

"Jesus was not a Christian; he was a Jew. He did not preach a new faith, but taught men to do the will of God; and in his opinion, as also in that of the Jews, the will of God was to found in the Law and in the other books of scripture." ⁽³⁵⁾

WHAT THE BIBLE SAYS ABOUT GOD

AND JESUS (PBUH)

The following passages from the Bible projects the true nature of God and Jesus (Pbuh). It is clear now that God alone is the Supreme, the Ruler, the Infallible --and the Transcendent. Jesus (Pbuh), a finite BEING, SUFFERS FROM WANTS AND IS SUBJECT OF God's Will. All his statements and actions clearly indicate his subordination to God.

1. Testimony of the Bible about God

The teaching of the Old and the New Testaments are essentially Monotheistic and that the New Testament is not a swing from One to Three-in-one God. Jesus affirmed this teaching when he said: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (Matt. 5:17-18, The Bible)

God's statements are simple, clear and free from contradiction and confusion. Here are some of the "inspired words" of God in the Bible. Thus, God says:

"I am God Almighty." (Genesis 17:1, The Bible)

"Who is like thee, O LORD, among the gods? Who is like thee, majestic in holiness, terrible in glorious deeds, doing wonders?" (Exodus 15:11, The Bible)

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"I am the LORD your God." (Exodus 20:2, The Bible)

"You shall have no other gods before Me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God..." (Exodus 20:3-5, The Bible)

These verses categorically prohibits all kinds of images of God, both naturalistic or representational art. No image can be adequate of God than Himself. He, being transcendent cannot be portrayed by man except by what He revealed of Himself as His Divine Attributes conveyed through prophets.

". . . I am the LORD your God. Do not turn to idols or make for yourselves molten gods. I am the LORD your God." (Leviticus 19:3- 4, The Bible)

"God is not man, that he should lie, or a son of man that he should repent." (Numbers 23:19, The Bible)

"To you it was shown, that you might know that the LORD is God; there is no other besides him." (Deut, 4:35, The Bible)

"Here, O Israel: The LORD our God is one Lord." (Deut. 6:4, The Bible)

"See now that I, even I, am he, and there is no god besides me." (Deut. 32:39, The Bible)

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"There is none holy like the LORD, there is none besides thee; there is no rock like our God." (1 Samuel 2:2, The Bible)

"Solomon says: "O LORD, God of Israel, there is no God like thee, in heaven above or on earth beneath..." (1 Kings 8:22, The Bible)

"For thou art great and doest wondrous things, thou alone art God." (Psalms 86:10, The Bible)

"Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth, He does not faint or grow weary, his understanding is unsearchable." (Isaiah 40:28, The Bible)

"I am the LORD, that is my name; my glory I give to no other, nor my praise to graven images." (Isaiah 42:8, The Bible)

"You are my witnesses," says the LORD, and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no god was formed, nor shall there be any after me. I, I am the Lord and besides me there is no saviour." (Isaiah 43:10-11, The Bible)

"I am the first and I am the last; besides me there is no god." (Isaiah 44:6, The Bible)

"I am the LORD, and there is no other, besides me there is no God . . . that men may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other" (Isaiah 45:5 and 6, The Bible)

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"For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it a chaos, he formed it to be inhabited): "I am the LORD, and there is no other." (Isaiah 45:18, The Bible)

"Remember the former things of old, for I am God, and there is no other; I am God, and there is none like me." (Isaiah 46:9, The Bible)

". . I am He, I am the first, and I am the last. My hand laid the foundation of the earth, and my right hand spread out the heavens. . . " (Isaiah 48:12, The Bible)

Thus says the LORD: "Heaven is my throne and the earth is my footstool." (Isaiah 66:1, The Bible)

"But the LORD is the true God; he is the living God and the everlasting King . . . Thus shall you say them: 'The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens.'" (Jeremiah 10:10-11, The Bible)

"I am the LORD your God" (Hosea 13:4, The Bible)

2. Testimony of the Bible about Jesus (Pbuh)

The birth of Jesus (Pbuh) was foretold: *"In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary."* (Luke 1:26-27, The Bible) Here, God did not step down to become flesh as claimed by the churches, instead He

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sent His angel Gabriel to inform Mary about the God's Plan. Jesus (Pbuh) was a spirit created in the womb of Mary by God's power. Hence, it negates the doctrine of God incarnate, and thus renders the claim as baseless.

Angel Gabriel informed Mary: *"And behold you will conceive in your womb and bear a son, and you shall call his name Jesus."* (Luke 1:31, The Bible)

So, who were the members of the Trinity (i.e., Three-in-One Godhead) before the birth of Jesus (Pbuh)? There has been only One True God in the beginning, Who lives forever. The Trinity was a switch from the belief of One God (Monotheism) to three Gods (polytheism and paganism). Before Jesus (Pbuh), people believed in only One God, but after his birth, the churches added two more persons in the Godhead. Secondly, when Jesus (Pbuh) was a fetus, was the Almighty God also infused? Since the Trinitarians claim that the two or the three Persons being united in ONE BODY. Did all of them grew up as one fetus in the Mary's womb? If so, why did she deliver Jesus alone? How childish and how nauseous to think of Jesus (Pbuh) united in body with God?

God, Who has no beginning and no end created the heavens and the earth, and everything in between them millions of years ago, much before the advent of human civilization. Many a generations have passed away before the birth of Jesus (Pbuh).

"And at the end of eight days, when he was circumcised, he was called Jesus . . ." (Luke 2:21, The Bible) What a

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blasphemy against God! If Jesus (Pbuh) is the true God, do you believe that he needs to be circumcised?

"And the child grew and became strong, filled with wisdom; and the favour of God was upon him." (Luke 2:40, The Bible)
At first, this "god" Jesus was not knowledgeable when young but acquired wisdom when he reached adolescence. True God's wisdom neither increases or decreases nor is He subject of time and space because He is all the time perfect and absolute.

When Jesus (Pbuh) prayed "*The Lord's Prayer*" (Luke 11:2- 4, The Bible) Does one pray's to ones own soul? Certainly Not! Hence this distinguishes the true God from Prophet Jesus (Pbuh). In addition, Jesus' will is separate from that of God's Will, which indicates that they are not one and co-equal.

It is mentioned that Prophet Jesus fasted: "*And he fasted forty days and forty nights, and afterward he was hungry . . .*" (Matt. 4:2, The Bible) Fasting is one way of atoning one's sin and showing obedience and subservience to a superior. God is neither subservient to anyone nor need to fast to atone for His sins, not even to suffer wants, rather, unlike Jesus (Pbuh) God is free from anything because He alone is Supreme and Perfect.

A big gathering of people came to listen to Jesus (Pbuh) and brought many sick persons who were healed of their infirmities. (Matt.15:31, The Bible) "*And so, they glorified the God of Israel.*" How come that the God of the Christians are THREE while the God of Israel is ONE?

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"And going a little further he fell on his face and prayed, 'Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.'" (Matt. 26:29 and Mark 14:35-36, the Bible). To whom did Jesus (Pbuh) address his prayer? Was it to himself being a part of the Godhead? Definitely not! In fact, Jesus (Pbuh) always prayed to God for help even when he raised up Lazarus to life. (John 11:41-43, The Bible) Jesus (Pbuh) had always been thankful to God which indicates his total helplessness and subservience to God.

"In the morning, as he was returning to the city, he was hungry. And seeing a fig tree by the wayside he went to it, and found nothing on it but leaves only." (Matt.21:18-19, The Bible) A god to feel hungry and ignorant of the seasons of tree bearing fruit!

St. Paul says: *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst . . "* (Acts 2:2, The Bible) Here, it is clear what Paul meant by the words "attested to by God" – is "anointed by God" or "Chosen by God – as prophet".

3. What Jesus (Pbuh) Says About God and Himself

Jesus Christ (Pbuh) never mentioned about the Trinity nor was aware of there being three Divine Persons in Godhead. His concept was the same as those of the earlier Israelite prophets, who preached the Oneness of God.

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"The first is 'Hear, O Israel; The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'" (Mark 12:29- 30, The Bible)

"You shall worship the Lord your God and him only shall you serve." This can be found in the Gospels of (Matthew 4:10) and (Luke 4:8) both in the Bible: Jesus (Pbuh) says that only God is to be worshipped.

"The Lord our God, the Lord is One. . ." (Mark12:29, The Bible) Jesus (Pbuh) affirms the Oneness of God.

". . . but he who does the will of my Father who is in heaven." (Matt. 7:21, The Bible) It is clear that God was in heaven and Jesus (Pbuh) on earth, Therefore how could they be united in one body?

The Christian creed states that the 'Three Persons' are united in one body (three-in-one God). How is it possible for all members of the Trinity to be full God when each of them constitute only 1/3 of the Godhead?

"And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3, The Bible) Here, Jesus (Pbuh) draws a line between God and himself. To achieve eternal life is to know (acknowledge) the true God and Jesus (Pbuh) was sent only as a messenger of God.

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Jesus (Pbuh) says: *"Why do you call me good? No one is good but God alone."* (Mark 10:18, The Bible) Jesus (Pbuh) asserts that no one is good except God, thus distinguishing God from him.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Matt. 24:36 and Mark 13:32) of the Bible. Jesus (Pbuh) admits that his knowledge is restricted unlike God, Who is All-knowing. Also, Judgment belongs to God alone Who keeps all secrets for Himself.

"Truly, truly, I say to you, the Son can do nothing of his own accord . . ." (John 5:19, The Bible) Here, Jesus (Pbuh) acknowledge his dependence on God.

"I can do nothing on my own authority: as I hear, I judge: and my judgment in just; because I seek not my own will, but the will of him who sent me." (John 5:30, The Bible)

"For I have come down from heaven, not to do my own will, but the will of him who sent me." (John 6:38, The Bible).

"My teaching is not mine, but his who sent me." (John 7:16, the Bible).

"... I do nothing on my own authority but speak thus as the Father taught me." (John 8:28, The Bible)

Jesus (Pbuh) makes it abundantly clear that he lack divine power. On his own could do nothing since God alone is the only source of power and authority.

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"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God . . ." (John 8:40, The Bible) Jesus (Pbuh) confessed that he was just a Messenger fulfilling the mission commanded on him by one on High.

Further, Prophet Jesus (Pbuh) says: *" . . . I am ascending to my Father, and your Father, and to my God and your God."* (John 23:17, The Bible) This very verse puts an end to the TRINITY and INCARNATION DOCTRINES. It shows Jesus' other human being i.e., praying and seeking help from Him.

All the above verses pinpoint Jesus' (pbuh) inferiority, weakness and dependence on God's favor.

WHAT THE QUR'AN SAYS ABOUT GOD

The Qur'an is the last and final Revelation of Almighty Allah (God). He reveals about Himself in the most lucid manner that do not admit other interpretation except that of the meanings of the written words. The words of Almighty Allah and that of His Prophets are words of Truth. No doubt, His words are clear, simple and self-explanatory without confusion. Allah is the Originator of the heavens and the earth, whose Power and Knowledge is limitless. He is the LORD, the Exalted and the Provider for all creations. Therefore, men should not get deceived by false illusions that there can be other gods other than the Supreme Ruler.

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Let's reflect on what the Qur'an says about Allah (God), Who possess Perfect Attributes befitting only to the True Deity, Who alone is Transcendent:

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah the Cherisher and Sustainer of the Worlds:

Most Gracious, Most Merciful;

Master of the Day of Judgment.

Thee do we worship, and Thine aid we seek. (Al-Fatiha, 1:1- 5, The Qur'an)

O ye people! Worship your Guardian Lord, Who created you and those who came before you that ye may become righteous.

Who has made the earth your couch and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). (Al-Baqarah, 2:21- 22, The Qur'an)

How can ye reject the faith in Allah? – Seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

It is He Who hath created for you all things that are on earth; then He turned to the heavens and made them into seven firmaments. And of all things He hath perfect knowledge. (Al-Baqarah, 2:28- 29, The Qur'an)

The Originator of the heavens and the earth: when He decreeth a matter, He saith to it: "Be," and it is. (Al-Baqarah, 2:117, The Qur'an)

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Allah! There is no god but He,-the Living, the Self-Subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory). (Al-Baqarah, 2:225, The Qur'an)

*... It is Allah that gives Life and Death, and Allah sees well all that ye do.
(Al-'Imran, 3:156, The Qur'an)*

*O mankind! Fear your Guardian Lord, Who created you from A single Person; created, out of it, his mate, and from them twain scattered (like seeds) countless men and women; - Fear Allah, through Whom ye demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you.
(Al-Nisaa, 4:1, The Qur'an)*

*Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, - He it is that heareth and knoweth all things."
(Al-Maidah, 5:76, The Qur'an)*

Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that Feedeth but is not fed."

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Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."

(Al-An'am, 6:14, The Qur'an)

Do they indeed ascribe to Him (Allah) as partners things that can create nothing, but are themselves created?

No aid can they give them, nor can they aid themselves!

(Al-Araf, 7:191- 192, The Qur'an)

Allah! There is no god but He! To Him belong the Most Beautiful Names.

(Ta-Ha, 20:8, The Qur'an)

Or, who originates Creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"

Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment).

(Al-Naml, 27:64- 65, The Qur'an)

To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.

(Luqman, 31:26, The Qur'an)

Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!

(Ar-Rahman, 55:29. The Qur'an)

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Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the justly Proud, Glory to Allah! (High is He) above the partners they attribute to Him.

(Al-Hashr, 59:23, The Qur'an)

It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: And Allah sees well all that ye do. (Tagabun, 64:2, The Qur'an)

Say: He is Allah, the One;

Allah, the Eternal, Absolute;

He begetteth not, nor is He begotten;

And there is none like unto Him.

(Al-Ikhlās, 112:1-4, The Qur'an)

BIBLICAL EVIDENCE OF THE TRINITY DOCTRINE

The Trinitarians, in support of the Trinity, quote only some verses from the Bible whose interpretations are very strange. They are either far from the context or the original text. The Bible on the whole teaches *Monotheism* (the Oneness of God) from the first book (*Genesis*) up to the last book (*Revelation*).

The following are some of the verses quoted as proof for the presence of the Trinity doctrine:

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The First evidence put forth is the verse found in I John 5:7, The Bible) which is in the *King James Version (KJ)* of the Bible, authorized in 1611: *"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost."* This verse has been expunged from most of the revised editions of the Bible as it was found to be not from the original manuscript but a later addition. (36)

The Second evidence is in (Matthew 28:19, The Bible): *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."*

The Third evidence is in (2 Corinthians 13:13-14, The Bible): *"All the saints greet you. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."*

The Fourth evidence is in (1 Corinthians 12:4-6, The Bible): *"Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one."*

As for the second, third and fourth evidence, the mere mention of names (designations) does not at all constitute *Trinity*, more than that of enumerating them. They, in fact, are three separate beings with varying statures and circumstances. The three were never equal in time, position, knowledge, power as the doctrine of the Trinity is defined. In addition, when Jesus was baptized according to (Matthew 3:16, The Bible), God's Spirit descended on him in the form of

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a dove. That being so, how could Jesus (pbuh) be claimed as part of the Trinity when he had always been with the holy spirit?

Some of the verses in the Bible given as proof elevating Jesus Christ (pbuh) as God for the later formation of the Trinity doctrine:

First example: "*Let us make man in our image . . .*" (Genesis 1:26, The Bible). Some Christian theologians deduce that God was not one and alone at the time of the creation. However, God speaks of Himself in the first person plural and this can be explained as an intensive plural from which signify God's greatness and majesty and glory. Christian scholars explain this as denoting the fullness of divine strength or the unlimited power manifested in God or the omnificence of God in its entirety. Some call it Plural of respect and in grammar it is referred to as a plural of majesty. In Genesis, the first book of the Bible, God alone without helper had effected the Creation (e.g., chapter 1, verse 3, The Bible): "*God said, 'Let there be light'; and there was light*". In verse 27 of the same chapter, it says: "*So God created man in his own image*". The verses above do not indicate any helper or companion of God whatsoever. And, the verb describing what God said and did is singular (e.g., God saw that the light was good, God made the firmament God created man, God blessed them, God finished his work, etc.)

At the beginning of the book of *Genesis*, we read: "*In the beginning God created the heavens and the earth . . .*" Take note, that while the word heavens is in the plural from the words

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God and ***earth*** are in singular. *Why is the word heavens plural?* The reason is simple; The Qur'an tells us that the heaven is made up of Seven Firmaments. *And, why The Bible writers maintain the words God and earth in singular forms?* It was because they know of certainty that the *earth* is ONLY ONE and *God* is ONLY ONE as taught by all the prophets of God.

Second example: *"In the beginning was the Word, and the Word was with God, and the Word was God."* (John 1:1, The Bible) Take note, that it was not Jesus (pbuh) speaking, rather, it was John. Besides, every Christian scholar of the Bible accept that this particular verse was phrased by a Jew, named Philo of Alexandria in Egypt before the advent of Jesus and John the Baptist, peace be upon them.

Further, many translators of *Greek Manuscript* to English of (John 1:1, The Bible) write the first occurrence of God that beings in capital "G" referring to God Almighty but in the second occurrence of God they write in small "g". Such small "g" is used ordinarily for creatures not for God Almighty like in Psalms (82:6, The Bible): *Say, "You are gods sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince."* And in II Corinthians (4:4, The Bible): *"In their case the god of this world has blinded their minds of the unbelievers..."* Since this Word (second occurrence), is "with God". He could not be the God Almighty but it is only a "god" like the examples above.

Hence, modern translators of the Bible render the meaning of (John1:1, The Bible) in the following examples:

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"In the beginning was the Word, and the Word was with God; and the Word was a god." (37)

"In the beginning the Word was, and the Word was with God, and the Word was a god." (38)

In another angel, some Christian scholars translated the "Word" as being the "Divine Command", thus, they claimed that the correct phraseology of (John 1:1-3, The Bible) must be: "In the beginning was the Command, and the Command was with the God, and the Command was Divine. This (the Command) was in the beginning with the God. All things were made by this (the Command); and without this was not anything made that was made." In Greek term used by John is *Logos*, derived from *lego* – meaning 'to speak'. The English term 'Decalogue' meaning 'Ten Commandments' is a combination of the Greek words *deka* (Ten) and *logous* (Commands). *The term logos means, "God's Spoken Command."* (39)

The word 'with' creates an enigmatic dilemma for those who prefer to render the word *Logos* as 'Jesus' instead of 'The Command'. The reason is very clear: *How could Jesus be with the God and God as well?*

The concept God's spoken Command being 'with the God' from 'the beginning', coincides with the biblical concept for the Creation. *"And the God said, let there be light: and there was light."* (Genesis 1:3, The Bible). In the Greek text, John has used the definitive article 'the' (ho) before 'God (Theo)', because it is a Subject. Here, John has not used the definitive article 'the' before 'God' because it is a predicate. In other

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words, the term used here denotes the nature, quality, attribute or property of the Subject. In this instance, the nature of the God's Command is Divine. In some biblical versions, the word 'This' is replaced 'This (one)' or 'He' (Jesus)'. However, the word 'This' refers to 'The Spoken Command'

Furthermore, it is obvious that in (John 1:1, The Bible) it was God alone who existed for eternity. His Words are always with Him, in the same breath, that your words are with you, and my words are with me. The Word which God utters is not another God or God Himself but a *Divine Word* (Command) from Him. Otherwise, every creation becomes a separate God since every creation represents His Word. The Same argument applies with (Genesis 1:3, The Bible). The light created by His word is not God but a creation (light) of His Divine Word. Therefore, the phrase "*the Word was God*" in John 1:1 in the Bible is absolutely out of place.

In addition, if we try to read other scriptures concerning the Creation, we realize that God, the Creator used His Words in every creation in like manner as in the Qur'an (e.g., - "*Quun faya quun*" which means in English "Be", and it is):

The originator of the heavens and the earth: when He decreeth a matter, He saith to it: "Be": and it is. (40)

Third example: "*I and the Father are one.*" (John 10:30, The Bible). The Christians understood this verse to mean that the Father (God) and Jesus (Pbuh) are one and the same being; united in One Body; God became flesh in the person of Jesus

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(Pbuh) and lived among men. The same meaning is given in (John 14:10, The Bible) when Jesus (Pbuh) says: "*I am in the Father and the Father is in me.*" And also in (John 14:20, The Bible) where Jesus (pbuh) says: "*I am in my father, and you in me and I in you.*" However, they misinterpreted the meaning in verse 28 of the same chapter when Jesus (pbuh) declares: "*If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I.*" If what Jesus (Pbuh) said was true that the Father is greater than him, then, this rest the matter at peace, that they are not co-equal.

Also, the trinitarians do not realized that by following their arguments, the result would make up a total of 15 bodies rolled into one body. It is a "simple arithmetic" as a grade I school kid would put it: The Father is God, the Son (Jesus) is God and the Holy Spirit is God – (e.g., the Trinity) composed of three (3) beings (Persons) united into one God. Add to it the original twelve (12) disciples in the same manner as understood by the Christians (John 14:20) will produce a total of fifteen (15) beings rolled and united in one body.

The verses in (John 17:21-23, The Bible) would give us clearer meaning about the nature of their being one: "*That they may all be one even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one . . .*" The above verses suggest no other meaning than their "unity of purpose" as true believers.

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Besides, in (John 10:31-36, The Bible) he did not claim to be "God" or "God the son" (as being united with the Father (God), but only a separate being.

If, on the other hand, the Trinitarians insist that (John 10:30, The Bible) supports the doctrine of the Trinity, then, they should not limit the number of their God by only three (3) but should add the 12 disciples in (John 14:10 and 20 in the Bible) as they understood their meanings, *being "each one infused into one body."* Therefore, dilemma would be greater and the entangled mass (Trinity) become more problematic.

Fourth example: ". . . *He who has seen me has seen the Father. . .*" (John 14:9, The Bible). But didn't Jesus (Pbuh) clearly say that "*people have never seen God,*" as he says in (John 5:37) of he Bible)?: "*And the Father Himself which Has sent me, has brone witness of me. You have neither heard His voice at any time nor seen his shape*". Here, Jesus (Pbuh) says that he is not God because he was talking and seeing him. And in (Matthew 7:21, The Bible), Jesus (Pbuh) says: ". . . *my Father who is in heaven.*" while he was at the time infront of them. All these statements of Jesus (pbuh) have only one meaning, i.e., God and Jesus are not the same. How could the Father (God) and Jesus be same and united in body (as being interpreted by the Christians) when the Father is in heaven and Jesus (Pbuh) is on earth?

To believe in God, one should admire His creation which are innumerable: the sun, moon, stars, and everything around us. In (John 4:24, The Bible), Jesus (pbuh) claims: "*God is Spirit*".

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So, how could anyone sees God? And in (John 1:18, The Bible), we read: *"No one has ever seen God."*

In addition, Jesus (Pbuh) gave a clear distinction between God and himself in the following verses in the John's Gospel of the Bible: "verse 14:1): *"Let not your hearts be troubled; believe in God, believe also me."* The word "also" is crucial in that, it shows that God is completely a separate Being from that of Jesus (Pbuh). In (John 17:3, the Bible): *"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."*

Fifth example: (John 29:28, The Bible): *"My Lord and my God!"* However, this passage has no import whatsoever because it is nullified by the verses cited above. Scholars are of the opinion that under such miraculous circumstance, the remarks by apostles Thomas might have been made as an emotional exclamation because of astonishment towards Jesus (Pbuh), whereas in reality, the exclamation was directed to God. Besides, Thomas didn't consider Jesus (Pbuh) as God, for he knew very well that Jesus (Pbuh) never claimed to be God. (John 17:3, The Bible).

In fact, St. Paul give another clear distinction between God and Jesus (Pbuh). He claimed that God raised up Jesus as reported in the Bible both in (1 Cor. 15:15- 20) and in (Mark 16:19): *"After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God."* If indeed, God and Jesus are one and the same being, would not it be more fitting to say: *"Jesus raised himself up?"* and when Jesus (Pbuh) was reported to have sat at the right hand of God,

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would it not be proper to say: *"and Jesus sat on the "Throne"?* The hard truth is – none is entitled to the Exalted Throne except God, Who is worthy of worship as claimed by Jesus (Pbuh) and not he. (John 17:30, the Bible).

In another verse St. Paul explains who God is (Acts 17:24, the Bible): *"The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything."*

Is this difference between God and human, the Creator and the created, the Infinite and the finite is beyond human perception? No, but only the heedless, hypocrites and the rebellious wish not to understand.

Additional claims elevating Jesus to Godhood.

The Christians claim is that, Jesus (Pbuh) is God Incarnate, being full God and full man. This concept totally negated by Jesus (pbuh) with his sayings in (Matt. 1:18-20, The Bible): *"I ascend to my father and your father and to my God and your God."* So, where does the question of Incarnation arise? It tells us in simple words that the God is distinct and separate from Jesus (Pbuh). Therefore it renders the doctrine of INCARNATION null and void. Besides, to be full God means free from wants and helplessness, and to be human means, devoid of divinity.

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Other Christians claim that Jesus (Pbuh) is God because he is also called "So of God", "Messiah", "Son of Man" and "Saviour". However, Jesus spoke of "the peace makers" as "Sons of God". In the Jewish tradition, any person who follows the Will of God was called the "Son of God.". See examples quoted in the Bible: (Genesis 6:2,4) ; (Exodus 4:22); (Jeremiah 31:9); (Psalms 2:7); (Luke 3:38); (Romans 8:14). In (John 6:35), Jesus (Pbuh) says: *"But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High."* Being the Son of God, does not elevate him to the rank of God. Like the son of a President does not make him the President but only the son.

Further, it is quoted in the Bible that "Messiah" in Hebrew means "God's anointed" and not "Christ", and "Cyrus" the Persian is called "Messiah" or "the anointed" (Genesis 31:13); (Leviticus 8:10); (Samuel 2:10); (Isaiah 45:1); (Ezekiel 28:14). Ezekiel was addressed in the Bible as "Son of Man". As for "Saviour", In (II Kings 13:5), other individuals were given that title too without being gods. The term "God's anointed" means giving spiritual authority to a noble man to spread the words of God. So, how does this term qualify and elevate him to the position of God?

Another Billion Dollar Question: *"What is Christianity without the Trinity Doctrine?"*

ADDITIONAL ARGUMENTS REFUTING THE TRINITY DOCTRINE

Not once Jesus (Pbuh) referred to as "*God the Son*" but only the "*God's Son*" or "*Son of God*" about 68 times in the New Testament of the Bible which meant that he is not God at all. To say that both references are one and the same in meaning negates the rules of language, leaving it absolutely useless as a tool for communication. (41)

Jesus had his beginning because he was created by God. He was not co-eternal with God or the Almighty God's co-equal in any sense; he had been always subject to God's Will and still remain to be so.

Arius defined God as 'agenetos' – *that is, the ultimate source of everything who himself derived from no source. This is what distinguished God in his essential being from all other beings. The Logos (or Word) from the John's Gospel, derived its existence from God and was therefore not God in the absolute sense.* (42)

The Trinity doctrine is a clear deviation from the original teachings of the prophets of God. To worship God according to His Will means to reject the Trinity doctrine wholesale. "*God is not a God of confusion but of peace.*" (1 Cor. 14:33, The Bible)

Thus John Baker writes that "*Jesus did not see himself just as Everyman, nor as the Saviour of the World, even less as divine*

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pre-existent being from heaven.' He admits that Jesus 'was mistaken about the programme which God planned to follow' and goes on to argue that 'to be in error about the details of the future' is a 'feature of the human condition' that 'could be overcome only by investing Jesus with superhuman powers which might indeed have satisfied the tired old dreams of paganism but would utterly exclude any true incarnation of God'. (43)

Realizing this very truth, John Hick, editor of "*The Myth of God Incarnate*", in his Preface, said:

"The need arises from growing knowledge of Christian origins, and involves a recognition that 'Jesus was as he is presented in (Acts 2:21, The Bible) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God Incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us.' (44)

The Christian creed states that the 'Three Persons' are united in one body (three in one God). How could any member of the Trinity be considered full God when in reality each of them constitute only 1/3 of the Godhead? It is absurd to even think that each one is a complete God when the three are rolled into one being and thus constitute one full God.

Again, when Jesus (Pbuh) was on earth, he wasn't complete God, nor was the "Father in Heaven" a whole God, which would contradict the sayings of Jesus (pbuh). He says in (John 20:17, The Bible): "*I am ascending to my Father and your*

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Father, to my God and your God." If God were three-in-one, who was the God in Heaven during the three days between the claimed crucifixion and the resurrection? Who was the God when Jesus was in Mary's womb?

Had this doctrine been the teaching of Jesus (Pbuh), he would have stated in clear terms. Whereas, the word Trinity is not even written in the Bible, but instead, Jesus said in (Mark 12:29, The Bible): *"The Lord our God is one God. . ."*

Many Christians never thought of the implication of a three-in-one God (the Trinity). How could God be pleased or worshipped when one is not clear on who the God is?

"Philosophy tells us that no being from whom another being can come out and exist as a separate individual and become equal and partner can be regarded as perfect. To attribute a son to God is to deny the perfection of God." ⁽⁴⁵⁾

"Elevating Jesus to God's stature amounts to grievous blasphemy against the one true God, while separating Jesus from Godhead does not discredit Jesus but only places him in his noblest position as a great prophet and messenger of God."

"It is He (God) Who has created you; and of you are some that are Unbelievers, and some that are Believers: And Allah sees well all that ye do." ⁽⁴⁶⁾

More evidence refuting the claim of the Trinity doctrine:

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"You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those whom it has been prepared by my Father." (Matthew 20:23, The Bible). On his own Jesus (Pbuh) lacked the power or authority to grant anything except what has been decreed by God, Whom he call "Father".

And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you wilt." (Matthew 26:39, The Bible). Here Jesus (Pbuh) seeks his Father's (God) help, emphasizing that it be not through his will, but by the Will of God. It is evident from this that his will is separate from that of God's.

"My God, my God, why hast thou forsaken me?" (Matthew 27:46, The Bible) *"...Father, into thy hands I commit my spirit..."* (Luke 23:46, The Bible) Such words i.e., "My God: only comes from someone who is distress. And if Jesus (Pbuh) was God, then by whom he was deserted? Was it by Himself? It's ridiculous. God doesn't need to commit Himself to another God?

"Why do you call me good? No one is good but God alone." (Mark 10:18, The Bible) Jesus (Pbuh) stressed that none is greater in goodness or righteousness save God. Thus, disassociating himself from Godhead.

"But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father." (Mark 13:32, The Bible) – Had Jesus (Pbuh) been truly equal to God

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or part of the Trinity, he would have known whatever the Father knew.

"Truly, truly, I say to you, the Son can do nothing of his own accord...." (John 5:19, The Bible)

"I can do nothing on my own authority..." (John 5:39, The Bible)

"My teaching is not mine, but his who sent me." (John 7:16, The Bible)

In the three statements cited above, Jesus (Pbuh) made it clear that no authority or power rest in him and that what he preached was from God.

"... The Father is greater than I." (John 14:28, The Bible) - This statement categorically negates the Trinity doctrine since both are of different nature, one greater than the other.

"And this is eternal life, that they know thee the only true God, and Jesus whom thou hast sent." (John 17:3, The Bible) God was never referred in plural from by Jesus (Pbuh), Whom he addressed as *Father*.

"I am ascending to my Father and your Father, to my God and your God." (John 20:17, The Bible) Jesus (Pbuh) was not God because he had his own God whom he called him "Father".

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"For God so loved the world that he gave his one and only Son..." (John 3:16, The Bible) If Jesus (Pbuh) is a part of the Trinity when all three are co-eternal, without beginning or end, and co-equal, how could he be a son and at the same time as old as his father? (see Matt. 1:18; Luke 1:26 and 1 John 4:9, all in the Bible)

"For there is one God and one mediator between God and men, the man Christ Jesus." (1 Timothy 2:5, The Bible): The statement is self-explanatory that God and Jesus (Pbuh) are distinct from each other.

"The revelation of Jesus Christ, which God gave him to show his servant what must soon take place." (Rev. 1:1, The Bible) True God is omniscient, therefore, this dispels the theory of the Trinity.

DOES JESUS (PBUH) ENDORSE THE CONCEPT OF THE HOLY SPIRIT?

God in His infinite Wisdom and Mercy, from time to time has sent prophets to convey His MESSAGE and invite mankind to righteousness (i.e., to the path of PEACE and OBEDIENCE to the One True God.) The Message is called ISLAM (submission to God's Will).

This message was conveyed to all nations and tribes in the world to successive generations inviting mankind to submit to the Will of God. However, all the earlier Revelations were

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distorted and corrupted by later generations and the prophets were ignored and persecuted. Pure Revelation of God had been polluted with myths, superstitions, idol worships and irrational ideologies. Thus, the religion of God was lost in the stream of multiple false worships.

Human history is a chronicle of man's drift between light and darkness. God, out of His abundant Love and Mercy for mankind has not left us in the darkness to discover the right path by trial and error alone. He sent His last Messenger, Prophet Muhammad (Pbuh) to guide humanity during the so-called Dark Ages. The Revelation (e.g., Holy Qur'an through the agency of angel Gabriel) he received represents comprehensive and universal in nature. This Divine Guidance outlines the knowledge and reality about the Omnipotent Creator, the universe, the purpose of our creation and our life in this world and the Hereafter. It will lead humanity to the **PATH OF TRUTH, RIGHTEOUSNESS and SUCCESS** in this life and the next.

To say that the coming of "another Paraclete / advocate / comforter / counsellor / Spirit of truth as "another prophet" like Moses and Jesus (Phut) is perfectly correct. The concept of "Holy Spirit" instead of "another prophet" is totally negated by the Gospel of John.

To understand the message of Jesus (Pbuh) on the subject, one has to start with the First Epistle of John in (1John 2:1) of the Bible. Here, you will understand that Jesus (Pbuh) was the "original Paraclete": "My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an

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advocate "Paraclete" with the Father, Jesus Christ the righteous."

Jesus (Pbuh) who was the "*original Paraclete*" has prophesied the coming of "*another Paraclete*". However, revisers of the Bible have translated this "*Paraclete*" into many different words which the readers may come across depending upon who wrote the Bible, (i.e., Paraclete / Advocate / Comforter / Helper / Counsellor / Holy Spirit / Holy Ghost / Spirit of truth).

The same term "*Paraclete*" is used in the John's Gospel with regards to the prophecy made by Jesus (Pbuh) for the coming of "*another Paraclete*". He says: "*And I will pray the Father, and he will give you another Counsellor (Paraclete), to be with you forever.*" (John 14:16, the Bible). He also told his disciples that this "*Paraclete*" will teach all things and will bring all things for them to remember. He said in (John 14:26, The Bible): "*But the Counsellor (Paraclete), the Holy Spirit (i.e., Holy Ghost), whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.*" and in (John 15:26, The Bible): "*But when the Counsellor (Paraclete) is come, whom I will send to you from the Father, even the Spirit of truth, who proceedeth from the Father, he will bear witness to me.*"

You will notice in the above verses that the (RSV) BIBLE used the word "*Counsellor*" and the same is referred above (14:25) as the "*Holy Spirit*". But the same was changed in (John 15:26) above. as being the "*Spirit of truth*" (15:26). Again, in the following verse below, it is reverted to a "*Counsellor*" but

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you will later discover that it is again reverted to as the "*Spirit of truth*" in (John 16:13, The Bible).

(John 16:7-8, The Bible): "*Nevertheless I tell you the truth : it is to your advantage that I go away, for if do not go away, the Connsellor (Paraclete) will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment.*" This has been confirmed in the Qur'an where God had lifted Jesus (Pbuh) but not crucified as claimed

In the above verse, (John 16:7- 8, The Bible), the coming of "Counsllor" or "Paraclete" is dependent on the departure of Jesus (pbuh). Besides, Jesus (Pbuh) didn't indicate that this "Paraclete" will come during his time.

In (John 16:12-15, The Bible), Jesus (Pbuh) continued his prophecy for the coming of this "another Paraclete" whom he called him as the "Spirit of truth". He says: "*I have yet many things to say unto you, but you cannot bear them now. When the "Spirit of truth" (Paraclete) comes, he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take that the Father has is mine; therefore I said that he will take what is mine and declare it to you.*"

The above verse demolished the confusion created by the word *Holy Ghost* or *Holy Spirit* claimed by the Christians because according to the Bible in (Genesis 1:2, The Bible), this Holy Spirit has been on earth since the days of Creation. "It" was also present at the Jordan River when John baptized Jesus

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(Pbuh). So, how could Jesus say: "but if I go, I will send him 'Holy Spirit' to you?", in (John 16:7, The Bible) What Jesus (Pbuh) meant was that "another Paraclete" or "another prophet" like him will come because sending of the Holy Spirit is completely ruled out because it has already been here on earth since the day of creation.

Further, the Holy Spirit and the Spirit of truth are two separate terms and two independent entities. The later takes the pronoun "he" being a male figure whereas, the former one takes the pronoun "it" Jesus (Pbuh) was telling us in plane words that the *Counsellor* or *Spirit of truth* (*Paraclete*) whom he prophesied is a Man, a Prophet like him and a son of Man who will teach us all things.

All the pronouns he referred to the "*Spirit of truth*" which designate masculine genders to agree with the word "*Counsellor*" in (John 16:7, The Bible). The word "*Counsellor*" is a descriptive word used in place of the "*Spirit of truth*", and grammatically, pronouns must agree in gender with the noun to which they are related. So, verses 13 and 15 of John chapter 16 prove that the *Spirit of truth* is not a part of *Trinity*. (47)

Besides, in (John 16:13, The Bible) Jesus (Pbuh) stressed the point about this *Spirit of truth*, to be only a prophet who will instructed what to do from the Most Hight: "he will not speak on his own authority, but whatever he hears he will speak." Being only a prophet (not a divine being or Holy Spirit), he has no authority of his own, but is given inspiration from God in heaven.

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Furthermore, you will notice that in (John 12:14, The Bible), Jesus (Pbuh) says of the Spirit of truth: *"He will glorify me, for he will take what is mine and declare it to you."* The Qur'an which is the message of Muhammad (Pbuh) has glorified both Jesus (Pbuh) and his mother Mary. The name Jesus (Pbuh) was mentioned in the Holy Qur'an five times more than the name Muhammad. And the fact, that the whole chapter 19 of the Holy Qur'an was specifically in the name after his mother Mary (i.e., Chapter Maryam), proved eloquently our arguments that, indeed, Jesus (pbuh) was glorified exceedingly.

In addition, Jesus (Pbuh), says: *"he will teach you all things and bring to your remembrance all that I have told you."* That is why the message of Muhammad (Pbuh) which is the *Holy Qur'an* is a complete message that includes the message of Jesus (Pbuh) and all the previous messages. In fact, the Qur'an is the confirmation of the message of Jesus (Pbuh) and those which came before it. It is a comprehensive message that covers all aspects of human endeavor whether personal, social, political, economics or international relations. It is called ISLAM (a religion of submission to the Will of the One True God – Allah) It is a complete *Code of Life*, and also a universal message which is addressed to all mankind that leads man to reconcile himself with God which may entitle him, God's willing, the fruits of Salvation.

Also, in (1 John 4:6, The Bible) both the terms *"the spirit of truth"* and *"the spirit of error"* are used for the human beings. And, in the older MSS, Codex Syriacus discovered in 1812 on Mount Senai by Mrs. Anger S. Lewis and Mrs. Bensley, the

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text of (John 14:26, The Bible), reads: "Paraclete, the Spirit" and not "Paraclete, the Holy Spirit". The "*Spirit*" refereed to by the older MSS, is a reference to "*the Spirit of truth*" in (John 15:26, The Bible) of today's Bible.

Finally, reflect on what Prophet Jesus (Pbuh), said in (Matthew 21:42- 43, The Bible): "*Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.*"

Take note, that the warning of Jesus (Pbuh) to the Jews when they became apostate by believing and worshipping other deities besides Almighty God had its origin in (Genesis 49:10, The Bible) by Prophet Jacob (Pbuh) warning about Judah. It was in fact the fulfillment of earlier prophecy in (Deut. 32:21, The Bible): God says: "*They have stirred me to jealousy with what is not god; they have provoked me with their idols. So I will stir them to jealousy with those who are no people; I will provoke them with a foolish nation.*"

The Arabs before Islam were described by the West as *foolish nation*. One writer portrayed them as "brutes with human skin", yet, when Islam was introduced to them, they became the model of mankind. *Prophet Muhammad (Pbuh) removed all traces of idolatry and preached the Oneness of God – the Creator. He alone is God, the Cherisher and Sustainer of all the Worlds Who has no partner, sharer, associate, family, offspring or helper. The Arab nation in general and Muhammad (Pbuh) in particular were the fulfillment of all the above prophecies.*

**WHAT THE QUR'AN IS AND
WHAT IT SAYS ABOUT JESUS (PBUH)
AND HIS MOTHER**

The Holy Qur'an, is a comprehensive and universal Message revealed to Prophet Muhammad (Pbuh) through the agency of angel Gabriel as the Last and Final Testament of God for mankind. It is a Mercy and Guidance from God to human beings which is a complete Code of Life, that includes all aspects of human endeavour (e.g., code of personal conduct, social relations, politics, economics and code of international relations). It has withstood the test of time because its preservation rests with God Himself. Hence, it is the only Book of God extant today which remained pure after more than fourteen hundred years. It confirms all previous revelations of the earlier prophets. It corrects the errors that crept into the previous revelations and abrogated everything in them. Allah says:

*Proclaim! (or Read!) In the name of thy Lord and Cherisher,
Who created –*

Created man, out of a leech-like clot:

Proclaim! And the Lord is Most Bountiful,-

He who taught (the use of) the Pen,-

Taught man that which he knew not.

Nay, but man doth transgress all bounds,

In that he looketh upon himself as self-sufficient.

Verily, to thy Lord is the return (of all). (Iqraa, 96:1- 8, The Qur'an)

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(This is) the revelation of the Book in which there is no doubt, - from the Lord of the Worlds. (As-Sajda, 32:2, The Qur'an)

And this a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it... (Al-An'am, 6:92, The Qur'an)

And We sent down the Book to thee so that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe. (An-Nahl, 16:64, The Qur'an)

Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. (Az-Zumar, 39:41, The Qur'an)

In fact, according to the commentator of the Qur'an, there are three express purposes for its revelation to Prophet Muhammad (Pbuh):

(1) that he should bring about unity among the jarring sects, for the Gospel of Unity, while preaching the Oneness of True God;

(2) that the revelation should be a guide to right conduct; and

(3) that it should open the path of Repentance and Salvation, and thus be of highest mercy to erring sinners. It is given order that men and women be righteous. If they reject the loss is their own. (48)

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The Role of Jesus (pbuh).

The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be", and he was.
(Al-'Imran, 3:59, The Qur'an)

That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah", but they killed him not, nor crucified him. Only a likeness of that was shown to them. And those who differ therein are full of doubts, with no (certain) knowledge. But only conjecture to follow, for of a surety they killed him not:-

Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.

(An-Nisaa, 4:157-159, The Qur'an)

O people of the Book! Commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Three": desist: it will be better for you: for Allah is One God: Glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

(An-Nisaa, 4:171, The Qur'an)

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Certainly they disbelieve who say: "Allah is Christ the son of Mary." But said Christ: _ "O Children of Israel! Worship Allah my Lord and your Lord." Whoever joins other gods with Allah, - Allah will forbid him the Garden and the Fire will be his abode. There will for the wrong-doers be no one to help.

They disbelieve who say: Allah is one of three (in a Trinity): for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous chastisement will befall the disbelievers among them.

Why turn they not to Allah and seek His forgiveness? For Allah is Oft-forgiving, most Merciful.

Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yet see in what ways they are deluded away from the truth!

Say: "Will ye worship, besides Allah something which hath no power either to harm or benefit you? But Allah, - He it is that heareth and knoweth all things."

(Al-Maidah, 5:72-76, The Qur'an)

And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, 'take me and my mother for two gods besides Allah'?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden.

"Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord' "

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(Al-Maidah, 5:116-117, The Qur'an)

Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be", and it is.

Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight." (Maryam, 19:34-36, The Qur'an)

They say: "The Most Gracious has betaken a son!"

Indeed ye have put forth a thing most monstrous!

At it the skies are about to burst, the earth to split asunder, and the mountains to fall down in utter ruin.

That they attributed a son to The Most Gracious.

For it is not consonant with the majesty of The Most Gracious that He should beget a son.

Not one of the beings in the heavens and the earth but must come to The Most Gracious as a servant." (Maryam, 19:88-93, The Qur'an)

"Mary never claimed that she was a mother of God, or that her son was God. She was a pious virtuous woman. and Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier churches, both in the East and the West." (49)

In addition, the following references in the Bible will also give you understanding of the teachings of Jesus (Pbuh): In Gospel

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of (Matthew 4:10), "*where Jesus (Pbuh) rebukes Satan for desiring the worship of other than Allah (God).*" In (John 20:1), where he says to Mary Magdalene, "*Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.*" In (Luke 18:19), where he rebukes a certain ruler for calling him Good Master, "*Why do call me good? No on is good but Allah alone.*" And in (Mark 12:29) where he says: "*The first is, Here, O Israel: The Lord our God, the Lord is one.*"

A STARNGE STORY

There is a tale of three Magis who became Christians and were devout disciples of priest. He taught them the Christian creed, particularly the Trinity. To study the doctrine further, they stayed with the priest. After sometime, a friend of the priest came to visit him and asked about the conversion of three Magis. The priest was so proud to mention the three converts about their studies of the Christian dogma. The priest called one of the three to show his proficiency about the Trinity to his visitor.

The man happily said: "*You taught me that there are three-in-one God. One in heaven, the second born of the virgin Mary and the third, the Holy Ghost, who descended on the Messiah in the form of a dove, when the second god was thirty years old.*" Upon hearing this, the priest got annoyed and turned him out saying that the man was a fool. After that, he called in the second man and put the same question to him. The second man replied: "*You taught me that there were originally three gods, of*

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whom one was crucified and died, two remained behind." The priest was again annoyed, and pushed him out. Then he called in the third one who was comparatively more intelligent than the former and learnt the creed diligently. The priest asked him to propound the dogma of the Trinity. The man replied:

"What you taught me, through the blessings of Messiah, I have learnt it diligently, and that is – one is three and three is one. One of whom was crucified and died. Thus by the death of one, all the three gods died: because all the three are one and united; therefore, the death of one is the death of all the three, otherwise, there would be no union of them." (50)

This means that due to the crucifixion as claimed by the Christians, both God and Jesus Christ (pbuh), have perished and become extinct, because according to their belief, Jesus is both God and prophet, after whose death the Christians possess neither God, nor Prophet or the Holy Ghost. Thus, through union, al the three gods died by the death of Christ. In short, both the unity and trinity also vanished after the disappearance of God, because unity and trinity rest with the existence of God. With God disappearance from the scene, then naturally his attributes too, should disappear.

WARNING FOR THOSE WHO PREVENT THE MESSAGE OF GOD

The best book is the Book of Allahh and the best guidance is the Guidance of Prophet Muhammad (Pbuh).

Allah has given a grave warning for those who prevented His original message to mankind:

Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for a miserable price! – Woe to them for what their hands do write, and for the gain they make thereby. (Al-Baqarah, 2:79, The Qur'an)

Those who reject Faith, - neither their possessions nor their (numerous) progeny will avail them aught against Allah: they are themselves but fuel for the Fire. (Al-'Imran, 3:10, The Qur'an)

The religion before Allah is Islam (submission to His Will). (Al-'Imran, 3:19, The Qur'an)

If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost. (Al-'Imran, 3:85, The Qur'an)

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O ye who believe!, fear Allah (God) as He should be feared, and die not except in a state of Islam (submission to Allah's Will).

(Al-'Imran, 3:102, The Qur'an)

Soon shall We cast terror into the hearts of the Unbelievers, for that they joined partners with Allah, for which He had sent no authority: their abode will be the Fire: and evil is the home of the wrong-doers!

(Al-'Imran, 3:151, The Qur'an)

O mankind! Fear your Guardian Lord, who created you from a single Person, created, out of it, his mate, and from them twain scattered (like seeds) countless men and women. (An-Nisaa, 4:1, The Qur'an)

Allah forgiveth not (the sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, hath strayed far, far away (from the right).

(An-Nisaa, 4:116, The Qur'an)

Say: "Shall I take for my protector other than Allah (God), the maker of the heavens and the earth? And He it is that feedeth but is not fed?"

(Al-Al-An'am, 6:14, The Qur'an)

Who is more unjust than one who forges a lie against Allah or rejects His Signs... ?

(Al-A'raf, 7:37, The Qur'an)

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Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?

No aid can they give them, nor can they aid themselves!
(Al-A'raf, 7:191-192, The Qur'an)

Not one of the beings in the heavens and the earth but must come to The Most Gracious (Allah) as a servant.
(Maryam, 19:93, The Qur'an)

Yet have they taken, besides Him (Allah), gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control Death nor Life nor Resurrection.
(Al-Furqan, 25:3, The Qur'an)

And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?
(Al-'Ankabut, 29:68, The Qur'an)

If ye reject (Allah), truly Allah hath no need of you; but He liketh not ingratitude from His servants: If you are grateful, He is pleased with you. No bearer of burdens can bear of burden of another. . .
(Az-Zumar", 39:7, The Qur'an)

"Many are Jinns and men who have made for hell: they have hearts wherewith they understand not, and ears wherewith they hear not. They are like cattles,- nay more misguided: for they are heedless (of warning)."
(Surah "Al-Araf", 7:179, The Qur'an)

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- (15) Henry Bettenson, ed., *Documents of the Christian Church*, 2nd ed. (London: Oxford University Press, 1963), p. 58. "Arius and his followers were forthwith banished to Illyria and his work were burned. The reverberations of this treatment of Arius had a profound effect on the Church, as well as on Constantine, for several decades. Just as Arius

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was to have been pardoned by Constantine and reinstated in the Church, he died." (See – Ibid, p.24)

(16) Encyclopaedia Britannica, 1968, s.v. "Council of Nicaea." (See – Ibid, pp. 24-25).

(17) Victor Paul Wierwille: "*Jesus Christ is Not God*", American Christian Press, New Knoxville, Ohio, pp. 26-27.

(18) B.K. Kuiper, *The Church in History* (Grand Rapids: Wm. B. Eerdmans Publishing Co., p. 128 (See – Ibid, p.25).

(19) (Bamber Gascoigne: "*The Christians*", Granda Publishing Limited, 1976, Frogmore, St Albans, Herts AI2 2NF and 3 Upper James Street, London W1R 4BP, p. 9).

(20) Encyclopaedia Britannica, Macropaedia, Vol. 4, Christianity, p. 483.

(21) Bible and Tract Society of Pennsylvania: *Should You Believe in Trinity?* (1989), Int'l. Bible Students Association Brooklyn, New York, U.S.A. P. 11.

(22) Ibid, p. 1.

(23) Rev. J.F. De Groot, *Catholic Teaching*, p, 101. (See – Mrs. Ulfat Aziz-Us-Samad: "*Islam and Christianity*", 1984, Presidency of Islamic Research IFTA and Propagation, Riyadh, Kingdom of Saudi Arabia p. 30)

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- (24) Bible and Tract Society of Pennsylvania: *Should You Believe in Trinity?* (1989), Int'l. Bible Students Association Brooklyn, New York, U.S.A. P. 4.
- (25) The New Catholic Encyclopaedia (1967), Art. "*The Holy Trinity*," Volume 14, p. 299. (See – Mrs. Ulfat Aziz-Us-Samad: "*Islam and Christianity*", 1984, Presidency of Islamic Research IFTA and Propagation, Riyadh, Kingdom of Saudi Arabia p. 32.)
- (26) The New Catholic Encyclopaedia (1967), art. "*The Holy Trinity*," Vol. 14, p. 295. (See Ibid, p. 31).
- (27) Bible and Tract Society of Pennsylvania: *Should You Believe in Trinity?* (1989), Int'l. Bible Students Association Brooklyn, New York, U.S.A. P. 6.
- (28) Ibid, p. 6.
- (29) Ibid, p. 6.
- (30) London Daily Mail, page 12, 15 / 7 /84, (See- Islamic Propagation Centre International, 20 Green Lane, Small Heath, Birmingham B9 5DB, Tel. 021-773 0137).
- (31) John Hick: "*The Myth of God Incarnate*". (1977), SCM Press Ltd, 58 Bloomsbury Street, London WC1, under the article: *Jesus and the World religion*, p. 178).
- (32) Victor Paul Wierwille: *Jesus Christ is not God*, American Christian Press. The Way International, New Knoxville, Ohio 45871, p. 12.

(33) Ibid, p. 9.

(34) Sayings, acts or Sunnah and traditions of the Prophet Muhammad (pbuh). They are considered as commentary of the Qur'an. Therefore, it is second only to the Qur'an, and together, they form as the unquestionable sources of the Sharia or the Islamic Jurisprudence.

(35) Wellhausen: Einloitung in die Drei Eisten Evangelien, Reimer 1905, p. 113, referenced by Dennis Nineham in his article; "Epilogue" of the "The Myth of God Incarnate, SCM Press Ltd. 58 Broomsbury Street, London, 1977, p. 192).

(36) Revised Standard Version (RSV), Translated from the original languages being the version set forth A.D. 1611. Revised A.D. 1881-1885 and A.D. 1901 compared with the most ancient authorities and revised A.D. 1946-1952. Second edition of the New Testament A.D. 1971; the New International Version (NIV), copyright 1973, 1978, 1984 by International Bible Society, 144 Tices Lane, East Brunswick. NJ 08816); New World Translation of the Holy Scripture 1984, Watchtower Bible and Tract Society of New York, Inc., International Students Association, Brooklyn, New York, U.S.A.

(37) The New Testament – A New Translation and Explanation Based on the Oldest Manuscripts (a translation from German Into English; 1937), by Johannes Greber.

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- (38) New World Translation (New York; 1961).
- (39) A.M. TRUST, POST BOX 81075, BURNABY, B.C. V5H 4K2 Ph. 298-8803
- (40) Surah 'Al-Baqarah, 2:117, The Qur'an
- (41) Victor Paul Wierwille: "*Jesus Christ is not God*", American Christian Press, The Way International, (1975) New Knoxville, Ohio, p. 5.
- (42) John Hick: "*The Myth of God Incarnate*", SCM PRESS LTD., 58 Bloomsbury Street, London WC1, Sixth impression 1981, under the title: "*A Cloud of Witnesses*", by Francis Young, p. 26.
- (43) John Hick: "*The Myth of God Incarnate*", SCM PRESS LTD., 58 Bloomsbury Street, London WC1, Sixth impression 1981, p.6, under the title: "*Christianity Without Incarnation*", by Maurice Wiles.
- (44) Ibid, 3rd par, p. 1.
- (45) Cf. Berson, *The Creative Evolution*, Modern Library.
- (46) Surah "Taghabun", 64:2, The Holy Qur'an, English Translation of the meanings and commentary, p. 1756.
- (47) Victor Paul Wierwille: "*Jesus Christ is not God*", American Christian Press, The Way International, New Knoxville, Ohio 45871, p. 143.

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- (48) Abdullah Yusuf Ali: *The Holy Qur'an*, English Translation of the meanings and commentary, n. 2091, p. 750.
- (49) Ibid, n.783, p. 311; n. 829 and n. 830, p. 327 with reference to (Cf. v. 72, and n. 782), p. 310.
- (50) Al-Jawab-ul-Fasih. P. 369)

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